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NLP モデリングの第一歩
― クラス崩壊に対応するため用いるべき手段に関する研究 ―

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抄　　録

神経言語プログラミング（NLP）は、人々の学習行動及び変化行動のモデルである。すぐれた会話者が、卓抜した会話を行なうメカニズムを探る研究の過程で、NLP は生み出された。本論文は、モデリングとなる課題を、予備的段階で取り上げ、論ずるものである。このモデルとなる課題の目的は、英語の授業で妨害的な行為を行う生徒や非協調的な態度をする生徒を扱う際に、二人の経験豊かな教師が、面接聞き取りを通じてとる様々の手段技法を明らかにすることである。

Key words：Neuro-Linguistic Programming, Modelling, Strategies

Introduction

The intricately structured set of beliefs, skills and behaviours known as Neuro-Linguistic Programming（NLP）has been evolving steadily since the 1970s. One of the developers of NLP's core concepts at this time, Richard Bandler, considered NLP to be a way of looking at human learning or a process of education whereby people learned to use their brains in more functional and efficient ways（Bandler, 1985）, and the application of NLP techniques to the field of education has long been recognised（Cleveland, 1984; Jensen, 1988; Lloyd, 1990; Grinder, 1991）. The past decade has also witnessed a growing interest in NLP principles among the language teaching community around the world, a trend reflected in conference workshops, articles in mainstream teacher magazines, and resource books for EFL teachers（e.g., Revell and Norman, 1997; Murphey, 1998; Revell and Norman, 1999; Baker and Rinvolucri, 2005）.

At the heart of NLP is a curiosity about the way people behave, about how they think and learn, and, above all, about how gifted people in any field achieve excellent results. As the study of human excellence, NLP is concerned with studying or modelling the strategies which make a person outstanding in some way and then teaching these strategies to others. Among the basic principles, or presuppositions, of NLP―presuppositions because you act as if they were true and see if the results you get are useful or not―is: 'Modelling successful performance leads to excellence', and the present study arises from an attempt to model the strategies of two ELT professionals when dealing with disruptive or uncooperative students in their classrooms. The limitations of this modelling project, dictated in part by circumstances, are evident: oral interviews were the only method used in exploring the behaviour of the subjects being modelled. Actual observation of their external behaviour was not possible.（See Deacon（1997）for a description of a fuller version of peer modelling.）However, an attempt has been made to identify techniques and strategies which can be the basis for change and choice in others.

Since modelling is central to NLP and was the starting point for the whole system of beliefs and techniques which make up the field, it may be worth briefly recounting how NLP modelling began. In the early 1970s John Grinder, a linguistics professor, and Richard Bandler, a psychology student, collaborated on the study of the

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communication skills of three eminent therapists, Fritz Perls, Virginia Satir and Milton Erickson. Their aim was to identify the patterns used by these three very successful people and to teach them to others. The fact that the three people they modelled had such contrasting personalities made it all the more striking that they were found to share similar patterns when working with clients and to hold similar beliefs about what they were doing. Working with colleagues, Bandler and Grinder took and refined these patterns and beliefs, developing them into a model they called Neuro-Linguistic Programming. It was their belief that by understanding the inner languages of the brain—the languages of the senses that shape our experience of the world and order our thoughts and behaviour—any person could learn to achieve the outstanding results of the most successful therapists, teachers and communicators. As Andreas and Faulkner (1996) point out: "There is a structure to achievement. When you learn the elements of excellence that characterize the world's greatest achievers, you can learn to create the same kind of achievements yourself" (p. 43).

Modelling project: aims and methods

The stimulus for the modelling project under discussion was a desire to find an efficient way of dealing with disruptive students, disruptive either through their negative, uncooperative behaviour during the class or through habitual late coming. My desired outcome also included the re-establishing of rapport with these students to get them "on side", fully engaged with the learning process. Another presupposition of NLP is: 'All behaviour has a positive intention'. In other words, our behaviour is goal-driven and is always trying to achieve something valuable for us. NLP is careful not just to distinguish a person from their behaviour but also the purpose behind an action from the action itself. *We* might find someone's behaviour negative and try to change it, but Revell and Norman warn us that we

> *need to know what the positive intention behind the behaviour is and help them to find another way of satisfying it, before they will be able to get rid of the old behaviour* (1997: 106).

For example, a particularly vocal student might be given a leadership role in the class. With the above outcome in mind, the role models I chose to investigate were two ELT teachers/teacher-trainers and authors, Mario Rinvolucri and Paul Davis, each very experienced but with contrasting personalities and teaching styles. What key elements, if any, would they share in the strategies they used?

This attempt at modelling was not motivated by a desire to learn a *particular* skill or strategy and so fell far short of the full modelling process. (For an example of such a process conducted in a business context and extending over 30 days see O'Connor and Seymour, 1993: 201.) The first phase in modelling a skill would be to observe and be with the model when they are actually doing the skill you are interested in. As mentioned above, this focus on behaviour and physiology—seeing the models in action and imagining yourself in their place—was not an available option for this study. Instead, interview sessions of about fifteen minutes in length were taped and transcribed with the aim of discovering the inner behaviour of the two models—their mental strategies (the way they organize their thoughts and actions to accomplish a task), and the beliefs and value systems which underpin their actions. Strategy modelling also involves finding out which representational systems the model uses (these systems are the five senses of sight, hearing, body sensation, smell and taste through which we experience the world and re-present information to our brain); which submodalities are used with these systems (these are the subdivisions within each system describing their quality, e.g., bright or dull, loud or quiet, moving or still); and the sequence of steps taken in carrying out the strategy (O'Connor and McDermott, 2001: 109).

For the interviews with the two models in this study the following questions were prepared:

Do you have disruptive or uncooperative students or trainees?
If so, what strategies do you adopt to deal with the situations?
What steps do you take in applying these strategies?
How do you know when you are successful?
What do you do when nothing works?

These questions are an adaptation of those suggested by O'Connor and Seymour (1993: 200) in their example of informal modelling.

First model—Mario Rinvolucri

Mario described the case of a 'problematic' trainee and how it was a kinesthetic awareness on his part which first drew his attention to the problem she had. It was, therefore, his preferred primary representational system—the kinesthetic—which alerted him and which his brain then interpreted as a negative emotion. This reaction serves as a reminder of another presupposition of NLP: 'The mind and body are one system'. He then tried role-reversal, also called in NLP taking 'second position'. When we take second position we try to experience the world from the other person's point of view and understand their reality, distancing ourselves for a while from first position—that is, seeing the world from our own point of view only. Baker and Rinvolucri (2005b) cite an example of second-positioning and describe the kind of process it involves:

> *In your mind's kinesthetic awareness, feel yourself walking, standing and sitting as she typically does. Mentally become her. Now from this 'second position' have a good look at yourself; see yourself, listen to your voice, feel what the other person's emotions may be in the face of this conflict. Let what you imagine she may be feeling flow through you* (p. 5).

Mario reinforced this switch to second position by having a personal consultation with the trainee and from this he learned just how and why she felt the way she did about her class. He was then able to sympathize with her situation and move to a third perceptual position, a position from which you view the world as a detached and neutral observer. From this third position he saw himself as "a sort of plodding-along old grandfather, repeating stuff and going much too slowly". He had discovered the positive intention behind her (seemingly negative) behaviour, could acknowledge the legitimacy of her grievance and decided to change his own behaviour by adjusting the pace of the course he was teaching and the way it was run. The success of this strategy was evidenced in the trainee's positive body language after the change and in the close feeling of rapport which Mario subsequently experienced towards her. The advantages of switching perceptual positions in the search for positive intention are summarized by Baker and Rinvolucri in this way:

> *You may gain real insight by moving out of your natural, initial ego position into the other two. People will suddenly see ways of either solving the problem they have with the other person or at least moving out of a repetitive unuseful cycle and on into a new stage* (ibid.: 5).

Changing perceptual position, then, was one strategy adopted by Mario when confronted with a potentially disruptive situation. He also reported using another—a cultural filter.

We know that people can hold widely different beliefs about the same situation, beliefs brought about by differences in sensory perception, in internal images, in feelings aroused. Therefore, what they believe is happening in a situation is not the same as the actual situation. The information people get about the real world—sometimes called the 'territory'—enters through their senses and is then *filtered* through their own

experiences, memories and beliefs to bring to their attention those elements of the outer world which seem important to them. This filtering of information, a process of deleting, distorting and generalizing, prevents overload and leads to people organizing the information into their own internal map of the world. We all have our own unique map of the world in our head and should keep in mind a basic presupposition of NLP: 'The map is not the territory'. The world we perceive is not the real world. Education, belief, family, culture—these are some of the perceptual filters that help to create our map of the world, and it was by acknowledging a cultural filter, recognising that the speaking style and language of Berliners are often sharper and more abrupt than those of people from other cultures, that Mario realized that his trainee's abrupt manner was not intentionally confrontational. (He was, in effect, exercising his intercultural awareness.)

In response to the question about extreme cases of disruption, when no approach from the teacher seems to be effective, Mario reported on two cases of problem students handled not by himself but by colleagues. In each case the teacher was able to address the issue on an identity level. The reference here is to the Life Level model developed by Robert Dilts. This model, which provides a context for NLP techniques, suggests that our experience occurs at different levels; in ascending order these levels are Environment, Behaviour, Capability, Belief, Identity and Spirit. If we wish to change ourselves or others, we need to be aware of these 'neurological levels' and how they interact:

> *Change on a lower level will not necessarily cause any change on higher levels. A change in environment is unlikely to change my beliefs. How I behave may change some beliefs about myself. However change in belief will definitely change how I behave. Change at a higher level will always affect the lower levels…. So if you want to change behaviour, work with capability or belief* (O'Connor and Seymour, 1993: 81).

The first teacher had the type of personality which enabled her to relate to the difficult student and have "a deep understanding of him as an outsider". The student, in turn, was able to react to her at a deep identity level. Excessively languid, he would lounge in his seat and show signs of extreme tiredness, and one strategy used by this teacher was to provide him with cushions and tell him to lie down. He was clearly a strong auditory learner because Mario reports: "[A]t the end of the lesson, she'd test him and he knew everything because he'd picked it all up." The second teacher mentioned by Mario was similarly able to relate to an "impossible" student at identity level because, he suggests, this teacher, immensely skilled though he was, was also an outsider and so "well equipped to deal with marginal students". Both of these colleagues were able to meet their students at each one's map of the world, in other words, to establish rapport with them. Which brings us to another presupposition basic to NLP: 'Rapport is the key to successful communication and to influence'.

Second model—Paul Davis

Paul began by describing some group formation learner-training exercises he does at the start of his courses. These are designed to create rapport among the students and also foster attentiveness, ensuring the students learn to listen to each other, as well as to their teacher. NLP attaches great importance to learning strategies—getting students to learn how to learn. O'Connor and Seymour (1993), for example, regard learning to learn as "a higher level skill than learning any particular material" (p. 72) and therefore the most important one in education:

> *The educational system concentrates mostly on what is taught, the curriculum, and omits the learning process. This has two consequences. First, many students have difficulty picking up the information. Secondly, even if*

they do learn it, it has little meaning for them, because it has been taken out of context (ibid.: 191).

Paul next described his strategy for dealing with class disruption caused by an over-talkative student. Instead of admonishing the student, he will wait until he or she has settled into a period of silence, then approach, touch the person on the shoulder (kinesthetic reinforcement of message) and say, "I like you much better when you don't talk too much". Here we see positive reinforcement for good behaviour, particularly effective if it immediately follows undesirable behaviour. By avoiding negative instructions or commands ("Don't talk!") Paul is reflecting the NLP belief that the human brain understands language primarily in the affirmative. As a result, a positive message will be much more effective than a negative one. To communicate efficiently in the classroom, the teacher needs to "use phrasing that describes the behaviour you want instead of listing activities that students should not do" (Gálan and Maguire, 2002: 4).

To deal with latecomers who disrupt the flow of a class, Paul chooses a different technique, one he calls 'Feel, Think, Do'. He requests a meeting with them during a break in the lesson. Outside the classroom he sits down with them and waits, remaining silent. Communication can, of course, be non-verbal and non-conscious, as well as verbal and conscious, and this leads to the 'feel' stage: the students appear to experience feelings of being unjustly persecuted. (In NLP this close observation of the patterns in other people's micro-behaviour in order to understand more about their emotional state is called 'calibration'.) These feelings give way, after a minute or two, to the 'think' stage, in which the students reflect on the reasons for their present situation, perhaps making excuses to themselves for their lateness. Paul, as the authority figure, maintains silence for several more minutes, until the students initiate the 'do' stage by saying, "O.K. We'll try not to come late again." The students have stated an outcome (goal) but the way they have expressed it—with "try"—may not help them to attain it, so Paul asks them to reframe or rephrase what they have said. They respond, in this instance, with: "We will not come late again", which Paul accepts and he concludes the meeting. Perhaps an even better reframe would have been: "We will come on time in future." This is a positively stated outcome which the students might have a better chance of achieving.

What evidence did Paul have that he had achieved his own outcome of discouraging chronic tardiness in his students? There was the evidence of their punctual attendance and this was confirmed in positive feedback from his director of studies at the end of the course. Paul also mentioned the background of this particular group of students and their tardy habits. He saw in them a conflict between their desired behaviour patterns—to be able to integrate fully with their fellow class members and study in a positive way—and the system of beliefs acquired from their family background which defined their identity and compelled them to behave in a way that militated against these inner motivations.

In cases where the challenge of disruptive class behaviour cannot be met by any strategies, Paul's solution is either to consult his superior, if this is someone he can trust to resolve the problem, or to have the offender(s) transferred to another class, provided the school would support such an action. His educational philosophy includes the belief that teaching institutions should have the authority to maintain standards and objectives, and he criticizes what he sees as a trend in schools to try to please the 'customers' at all costs and give them "what they think they want", regardless of the educational benefit. In a final comment Paul showed how the teacher, as much as the student, needs to possess a degree of self-esteem and confidence in what (s)he is doing. In extreme cases, where the power to change student behaviour is lacking, there is little sense in being over-critical of oneself as a teacher ("[I]f nothing works and the class is chaos…then I don't blame me…"). Confusing neurological levels can be a dangerous practice—for example, confusing the behaviour level ("I didn't perform so well in that class") with the belief level ("I can't teach well") or even worse, the identity level ("I'm a bad teacher"). As O'Connor (2001) reminds us: "Neurological levels separate the deed

from the person. You are not your behaviour" (p. 31).

Conclusion

What conclusions can be drawn from the evidence of these interviews? As I mentioned at the start of this paper, the methodology adopted for this study does not meet the requirements of a full modelling project. (In fact, it seems to run counter to the early statement of NLP co-founders, Bandler and Grinder (1979: 7): "What we essentially do is to pay very little attention to what people *say* they do and a great deal of attention to what they do".) Much more detail is required—not least, direct observation—about the way these two teachers, Mario Rinvolucri and Paul Davis, approach student-related problems in their classes, before we can gain a full understanding of the structure of their talents and attempt to model their behaviour. Moreover, of all the things they do, which are the ones that make a difference? We know that Mario experienced a kinesthetic awareness of his student trainee's hostility. (Do we know in which representational systems we are weaker and do we try to train them?) After discussing the problem with her, Mario was able to use a shift in perceptual position and a cultural filter to effect change in his behaviour. Paul seems to possess a more internal frame of reference, relying on his own judgement and values, though his description of the 'Feel, Think, Do' strategy shows his understanding that the realization of the need for behavioural change has to come from the students themselves and not be the result of teacher admonition. Both Mario and Paul recognize their limitations in dealing with disruptive students, the former even suggesting his own need to do some modelling of other teachers' skills. How can the success of a modelling project like this one be evaluated? According to Bandler and Grinder,

> *We know that our modeling has been successful when we can systematically get the same behavioral outcome as the person we have modeled. And when we can teach somebody else to be able to get the same outcomes in a systematic way, that's an even stronger test* (ibid.: 7).

In a sense, then, this project will only be complete when the strategies discussed above are tried out in the classroom and found to be effective and useful.

Towards the beginning of this paper I quoted the NLP presupposition: 'Modelling successful performance leads to excellence'. The impetus for this study could equally apply to its companion presupposition: 'If one person can do something, then it is possible to model it and teach it to others'. The process of learning the mental map of a talented person and making it our own might seem an impossible task. Indeed, because each of us is different, we will never get exactly the same results but will delete, distort and generalize as we put together in our own way the elements of the skill being modelled. Modelling, O'Connor (2001) reassures us, is not about creating clones but about giving us the chance to transcend our present limitations, and, in doing so,

> *come closer to the full flower of* [*our*] *own personal genius, and* [*our*] *own unique expression of excellence* (O'Connor and Seymour, 1993: 182).

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Appendix

Tapescripts

Mario Rinvolucri

MS Have you had any...[Yes]...do you have [Yes] disruptive students?

MR Yes. I'm going to think about....It's best if I think concretely and then we can....A person, not on my last course but the course before—so two weeks ago now—for me was, to some degree, problematic. To say disruptive is going too far. So maybe, if I think about her....

MS O.K.

MR Make it more real.

MS So what sort of strategies do you use when you...in this kind of situation?

MR Well, first I become aware of my own feeling in the presence of this person, and I'm very kinesthetic, so it is a sort of feeling of presence, of their body proximity—the closeness and the feeling that I get when I'm in relative body closeness to the person. And then I think my brain—my thinking part—takes over, and I begin to try to *think* about how I'm being affected. I'm aware that it's my stuff at that point, and I go in—I think about my own negative emotion and, in her case, there *was* a negative emotion, and then I try to role-reverse. I try toward—to second position. I try to go into her skin and try to see it from her map, from her side, and, in the case of this particular Claudia, that was very revealing, because, what I did was—to get information—I worked one-to-one with her and found out more about her feeling, and she'd been

extremely well trained by someone and had been here several times, and she felt two things: one, she was doing too many things she had done already with her previous trainer, and two, that I was going much too slowly, and her rhythm…she just couldn't take it. It was just too slow. So then, having heard that, I felt a great deal of sympathy, and then I sort of saw Mario, I saw first position in myself, as a sort of plodding-along old grandfather, repeating stuff and going much too slowly. And I have a daughter who is about double my speed—and I'm speeding up when I think about her—and I realized that, for this girl, it was genuine—her complaint was totally genuine. She wasn't being bolshy or difficult or awkward, like I felt at first. So what we ended up doing, I was co-training with another trainer and we decided to totally accede—towards the end of the second week, it has to be said—to this need, and we did an alternating class where we did short activities one after the other, with very little discussion—changed the rhythm totally—and it was clear from that woman's body language that that was OK. It might not have been OK for everybody all the time, but it was exactly the right thing to do there. And, certainly, I ended up with an extraordinary warm feeling towards her at the end of the course. I think I'm reporting on a self-management success.

MS And that's how you knew that you had succeeded?

MR Yes, and I think I used another filter because—to backtrack—I used the cultural filter. One of the things which was hard for me was, as you know, our language as Brits is very softening, and this particular Claudia was totally incapable of using softness. A spade wasn't just a spade. It was a fucking spade. And there were moments when she even came across heavy to one or two other people in the group. She didn't make herself popular with other people in the group. She tried to get together a second week supper on the Wednesday or Thursday, and nobody signed up for it. I wasn't the only one to find her asperity difficult. But when I looked at the world down her telescope, from her end of the telescope, I fully, fully—I didn't find it difficult to go into second position and so got the information. And I also used a cultural filter which I know perfectly well…especially people from Berlin, they're sharper than most people in Germany, who are, anyway, relatively, from the British point of view, blunt. So, in the same way that you may have to get over a problem with "desu n-e-e-e" in Japanese, the perpetual 'sweety-pie' stuff, in some people, in the people from Berlin you have to get over the "A beer!" phenomenon, which is not easy for us coming from a language we do. So I think I also used a cultural filter to realize that her abruptness, in an English sense, was not intentional at all.

MS And did you try to—

MR And there I felt that I ought to be doing…You see, had it been a language class, I'd have dealt with it, but as it was a teacher-training course, I didn't. Maybe that was cowardly. Maybe I should have helped her, looking back now. Maybe I, as a trainer, blame myself. On the other hand, I *am* teaching the course I'm teaching. I'm not 'Teaching Daddy' for everything, so I didn't do that. But the cultural filter was also useful.

MS Do you ever have students, maybe like her, in the past, where you've tried something but it hasn't worked, nothing's worked?

MR Yes, yes, a Turkish lad—I found him quite…completely impossible, and it was a colleague who was *very* much better at dealing with marginal students than I was. And she managed to do things which were so appropriate, and I just gasped. And I didn't know how to model her excellence in behaviour. And one thing she did—he would turn up (he was very auditory), and he'd turn up and just lounge about if he was tired—and was like this in the desk—and so she got him some cushions and said, "Lie down", and at the end of the lesson she'd test him, and he knew everything because he'd picked it all up without knowing [INAUDIBLE] and in a position of complete….He was often out late at night [INAUDIBLE] She's the sort of woman who will always find herself a disastrous man and who invites calamities in her personal life all the

time, and in a sense, therefore, is ontologically, at identity level almost, in NLP terms, qualified to deal with impossible kids like that one. So, there's part of me that thinks, yes, I could have tried to do what you're doing now and model, and yet I'd have had to do an identity model to reach the power that she had with him. Because, you see, he reacted at a deep, deep, deep identity level to her and to her deep understanding of him as an outsider. There's another trainer like that, Jim Wingate, whose work you may have heard of, who's worked here a lot. And there was an impossible Italian student who strutted around the campus, and he was able to hypnotize you—in parts. I mean I actually felt the constriction here—whatever the muscles here are, maybe the heart. I think it's lower down. But he was amazing, and I fought for him not to be thrown out. All the other colleagues wanted…apart from my co-teacher who agreed that he should not be turned out. He'd been thrown out of about six schools.

MS Was this because he was speaking all the time?

MR No, he just blocked you at a very deep level. He was able to actually go in and switch you off, and it took a major effort of will not to be switched off, and other stuff. But, Roberto his name was, he got on with Jim Wingate. Jim Wingate would even have him washing dishes. Given his arrogance and his strutting—he thought he was Da Nuncio, and quit…And, there again, here was a person who, for this boy, was infinitely more skilled than I was. But in a curious way, at identity level, because Jim also is a massive outsider, a great talent who has always probably been marginal all through his life. And, therefore, in a sense, he's well equipped to deal with marginal students. That's not to shrug off my own responsibility. I did my best to make sure he wasn't…he didn't….He stayed for three courses—six weeks—and he left stealing a couple of tape recorders. But, in a sense, it didn't matter. We'd actually…we hadn't provoked the reaction he was trying to get, which was to be thrown out. And the guy suffered definitely. He…I was…I got his group to draw pictures—their houses, their rooms. His was like Alcatraz. It was like a kind of mixture of a prison and a fortified castle, and he could have been sent on a course to get rid of him. His parents didn't want him around his home. And to have had him sacked—thrown out, deleted—a sixth time would have been a sort of awful negative triumph for him. A self-destructive triumph.

MS Good. Thanks very much indeed.

Paul Davis

MS Do you have any, from time to time, disruptive or uninterested students, disruptive students, let's say? [Yeah] And so, when you have this—this happens—what strategies do you use to deal with the situation?

PD Normally, I….Well, first of all, I have three or four lessons early in the course which are group formation learner-training, so they're language exercises but they're also exercises where, if you don't listen to the information coming from people, people notice, you know, such as, "Oh, look. You said—somebody's already asked that question". So there's certain set lessons I have. Then, the other thing I think very strongly—you're talking about just disruptive, you know, awkward [Yes] awkward students? There's two things I do most often, I think. One is, I wait until the first disruption. I've got this theory that there's always one person who tests the water and it's usually on the fourth lesson—in *my* opinion—it could be the third, could be the fifth. And they come in late or they do something, and then the class are watching, and what I do then is say, "Can I talk to you during the coffee break?" And then I have a specific technique how to handle them. And then I think *that* sets the tone for the class. And then, something else I do…Oh, yeah. If it's something like…that's if they're intent on disruption, they know they're disruptive, they're trying to be disruptive. If it's a kind of person who just talks all the time, then I don't think disciplining , sort of thing, or the techniques, help. So then, what I tend to do is wait till they stop doing it. So, for example, if somebody talks—I have an Italian student who talks all the time. One hour after that, the fourth lesson,

she was silent ten minutes and I immediately went up to her and touched her on the shoulder and said, “I like you much better when you don’t talk too much.” And the other students on the other side were going, “Yeah, yeah, yeah, yeah, yeah.” And so it’s that sort of, I suppose…I don’t know if NLP…I suppose you call it reframing in a way. It’s not really reframing. I don’t know what it really is, but it’s kind of, you know, giving positive rather than negative. You know, not, sort of, “You don’t talk!” But saying, you know, “Oh, you’re really nice when you’re quiet.” That kind of thing. So those are the three things I do.

MS You talked about, just now, some specific technique you use.

PD When I go out?

MS When you go out.

PD Well, I don’t know where I learned it. I think from Canterbury’s….‘Feel, Think, Do’. So, for example, I can give you an example, two students came half an hour late; so wait until the others, the class were…doing something…reading, doing an activity. And I took them outside, the two students, and I sat them down, sit them down and wait. And so my technique is, I think…Oh, it’s Rogerian counselling, I think. I don’t say anything. It works very well with young people, especially, ’cos they hate silence. So…and then it’s ‘Feel, Think, Do’, so I wait, and they—the first thing is feeling, you know. Well, well, you know, “Why *me*? It’s not fair. Why are you picking us? What did we do? Why?” So that’s the feeling and that takes a minute or two…depends. And then, hopefully, they get onto thinking, sort of thing, “OK. We were late. The bus was late. You know, we drank a lot last night. We…” sort of thinking about the problem. So that’s the second one, thinking. Then, if you keep—if you maintain silence, as the authority, the teacher, the third stage is you count. Use just about three, four, five, six, seven minutes—it takes time. And they say, “OK”—‘Do’ So it’s ‘Feel, Think, *Do*’. “OK, we’ll try not to come late again.”

MS They say it?

PD They say it. So you wait for *them* to say it, rather than you say… ’cos these guys have been told a hundred times, “Don’t be late again, don’t be late again, don’t be late again.” Doesn’t work. They do…they’re the front…, they’re the…always being told off. So they say, “OK, we’ll try not…”. And then you change, you ask them to rephrase, for obvious reasons, because they say “try”. If they say “try”, they’re not going to do it. So then, when they say, “We will not come late again”, you say, “Thank you.” And you don’t go “Neeeah” or “Naaah” or…you just, you know, that’s it. They’ve said it. And, normally, that works to a large extent.

MS Is this *after* the lesson?

PD It’s in a break or after the lesson, the next time when I’m free. That could be the coffee break. In the case I’m thinking of in my head, it was…the students were doing a reading.

MS So, basically, how do you know when you’re successful? When they don’t come late or…when they stop?

PD Well, yeah. I mean, in that particular case, the director of studies came up to me at the end of the course and said, “You were the only person who didn’t have absentees or didn’t have lates.” So, that was one way, and, of course, they didn’t come late. And also, there was specific feedback at the end of the course from the other students to each other. And those two people who were disruptive actually crumpled up their feedback from the other students because they got quite bad feedback about how they lacked feedback and threw it on the floor—well, one of them had, I don’t know about the other one. And when they got out the door, I couldn’t resist going and reading and….And they got feedback from the other students saying, you know, “You’re a very nice person, but you’re not…you’re a very good football player, but you’re not a team player”, which was a very good way—this was just from normal students—for them, you know, to get this guy, because he was, you know…but he came to class. And also, I think it’s belief systems—well, in the sense that, I believe everybody really wants to learn, if you see what I mean. And those guys, the alternative for them was to get drunk on tequila every night—I think they were drinking

tequilas—and come to class two hours late every morning. And then, some other people in class have done the same. I don't think they really wanted to do that, you know, because…they *will* do it, of course, because of their fathers, because of their past. I don't think they really wanted it. What they *really* wanted to do was be in the class learning something, learning English, and be integrated with the other students.

MS Identity problem?

PD Yeah, yeah. And it's normal. When…I'm talking about young—these particular examples are of teenagers or, you know, 18 or 19, that kind of thing.

MS And, I don't know if any of this ever happens with you, but when nothing seems to work, what do you do?

PD Er…. Well, the obvious thing is to…er…in Pilg…when I'm working at Pilgrims, I would expect the manager to—you know, my line manager—to see to that and I would trust my line manager, so it would be Simon or…In most places I work I wouldn't trust the manager, not those principals because…not always, you know, but…they don't know how to do things. Anything for a quiet life. So the obvious thing is to be quiet and change somebody from the class, the normal way, or chuck somebody out of the class. But I wouldn't…you know, normally, it's just the group dynamics…and change…but that depends on the structure of the school. A lot of schools, in my history, work. You haven't had the support to do what's needed, so it's quite difficult. Now, I'm not saying that's necessarily true now; and then there's more of a trend, I think, in education to be…to please people, rather than to educate them. And I think, to educate people you need to have, not authoritarian, but an authority, a structure, you know, where…an objective, you know, and not just to give the person what they think they want, to give the parents what they want, which is difficult. But, you know, I think the main thing is, if nothing works and the class is chaos, and it didn't work, then I don't blame me—on the whole—I blame the…you know, 'cos normally, it doesn't work like that, so sometimes it does. Mostly, it's because of some sort of group dynamics, personality clash within the group, or with me, or something to do with….That doesn't happen all the time. It happens occasionally, and I *should* be able to call on my line manager or my colleagues or my boss to sort it out. Here, with Simon, I could, but normally I've never found my [INAUDIBLE]. So, you wait till you get onto the next class…

MS Right, well, thanks very much, Paul.